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'HE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP
OF THE EPISCOPAL CHURCH

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THE RURAL WORKERS' FELLOWSHIP OF THE
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The annual dues of the Rural Workers' Fellowship are $3.00 per year. All members will receive CROSSROADS, and such material as a newsletter, the Prayer Cycle and special bulletins, which the Board of Directors may choose to publish and mail.

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ANNOUNCEMENT

The Annual Meeting of Members Of
The Rural Workers' Fellowship of the Episcopal Church, Inc.,
Will be held, Beginning at 2:00 P. M.
Wednesday, October 19, 1955
At the Sheraton-Kimball Hotel, Springfield, Massachusetts
in conjunction with
The National Episcopal Conference on Rural Work
and
The National Convocation on the Church in Town and Country

—oOo—

All members are urged now to consider the possibility of their attendance

—oOo—

At the afternoon session business matters will be transacted and reports nade and received. Elections of officers and Board members will be an- ounced according to the new plan of elections. An *Official Notice* of the neeting, and other official materials will be mailed to all members prior o the meeting.

—oOo—

Present plans are that there will be the annual R.W.F. Banquet at the ame Hotel in Springfield, following the afternoon session, and continuing vith a program into the evening hours. On Thursday morning, October 0th there will be a Celebration of the Holy Communion at which new fficials will be installed and recipients of Fellowship Awards introduced.

—oOo—

THE PRESIDENT'S MESSAGE

Leadership is something we ought to have in the Town and Country Church, and it's something that I believe we have to do some serious hinking about in the R.W.F.! Not to depreciate the splendid efforts of ny fellow-officers and Board members and the new group of Provincial Representatives, I am of the opinion that the R.W.F. is not doing a great leal to train leaders, and to make the best use of them when they are rained. For instance, I came to my present office after some six years of nembership in R.W.F., several of which were spent in the capacity of Provincial Representative; but do you think I had any idea of the job I was upposed to do? Not at all! Several former officers, and our efficient Secre- ary, together with Cliff Samuelson, and others, all gave me suggestions ia the mails and upon my request; but that is not like moving into the

office with a background of information and experience. This lack of trained leadership makes for little continuity in the policies of the R.W.F. and I can't help but feel that it contributes to the vagueness all members seem to feel at times concerning our program and accomplishments as an organization of the Church. I think we need to initiate some sort of program whereby the candidates for next year's President will be preparing themselves for the eventuality of their being placed in that office; and I don't believe it would be amiss for this program to extend itself even to the point of beginning to train our leaders for the period five or six years hence. Of course we don't want to build up a hierarchy of sainted yes-men who will eventually attain unto the "throne"! We do need to face the problem, however, and I would be more than happy to receive suggestions as to how we can accomplish this end from any of our members, wherever they are.

By the time this message reaches you, you will have received my letter explaining our new election procedure, and containing your BLANK FOR NOMINATIONS. I'm convinced this will greatly improve our ability to both speed-up the process of Annual Meetings, and at the same time be a better reflection of the will of the membership. Certainly the whole R.W.F. will be grateful to past President Maxwell Brown for his original authorship of our new plan. I also believe that if it works properly, the plan will put into operation the first step in tackling our leadership problem—which is that of selecting sound, stable, and courageous leaders at the "grass-roots". If we can get the leaders in the first place, perhaps God will give us the will and the wisdom to see that they are trained to the task which will become theirs. May your prayers and your thoughts and actions be to this end always.

Faithfully yours,
William Davidson

OZARK CONFIRMATION — The Rt. Rev. Edward R. Welles, bishop of West Missouri, confirming an nonagenarian outside of the latter's cabin in the Ozark mountains in southern Missouri. We could use pictures like this —continually for Crossroads. Do you have any good town-country pictures to throw our way?

THE POLITICS OF BREAD

By SIR JOHN RUSSELL, OBE, FRS

When during the last war President Roosevelt and Winston Churchill met in the Atlantic and drew up the Atlantic Charter they opened a new chapter in the history of the world. For the Charter gave expression to the ardent hopes and desires of great numbers of men and women of good will in many countries that the science and organizing ability possessed by the advanced nations should be used to promote the welfare of those less advanced, and to banish fear of want and other fears that had so long beset the path of humanity.

Nowhere in the world has this generous feeling taken so practical a form as among the American and British peoples: they know that their technology has enabled them to overcome great difficulties in their own lands, and they belive that it could do much towards ending world hunger.

There is so much of this: of the whole world population two out of every three are ill fed, and half are positively hungry. About 70 per cent of these ill-fed people live in Asia, and the rest are fairly equally divided between Europe (Eastern and Southern), Africa and Latin America.

The first efforts of the Western people to help have aggravated the problem. Medical and health measures have been introducd that have reduced mortality — especially among children — but this has been done regardless of whether there will be enough food for survivors. Are they being saved from an early death simply to lead a life of lingering hunger? And the disparity between the hungry and the well-fed nations is increasing.

An obvious solution would be to redistribute the food and the wealth of the world, making the "haves" hand over some of their possessions to the "have-nots". This accords with egalitarian ideas that have a certain vogue today. But no method of effecting redistributions has yet been devised; wherever it has been tried it has involved heavy losses, and as between nations it would be extremely wasteful. Nor would mass migrations from the hungry lands to those producing surplus food be politically feasible, at least so far as Asians and Africans are concerned. (Some of these difficulties do not apply to the Amazon basin, and it is conceivable that this vast region of two billion acres — the largest undeveloped region in the world — might be opened up for colonization.) But it seems clear that the Asians must remain in Asia, and the Africans in Africa, and amelioration of their conditions must be achieved by stepping up food production in both continents. Already methods are known whereby this could be done; the practical difficulty is to do it on a sufficient scale.

India is the best documented of all the hungry countries, and also the

(Reprinted from the Saturday Review for March 26th, 1955, with kind permission, this article by a world-renowned agronomist has something to say to us about stewardship. Lord Russell was Director of the Rothamsted Experimental Station (1921-1943) and of the Imperial Bureau of Soil Science (1928-1943). He is author of many articles and books and recently returned from a trip to Asia and Africa to study the conditions discussed in the article.)

one where the problem of improvement is taken most seriously and tackled most effectively. The population in 1951 was 362 millions: 40 millions more than in 1941, and increase of 12½ per cent in the decade. The food supply showed no corresponding increase: before the war it had given on an average just under 2,000 calories per head per day; in the last FAO survey it gave 1,700 only. In 1950 a Planning Commission was set up, and in 1951 it announced its first Five Year Plan: a well-thought-out and practicable scheme which aimed at increasing the annual production of food grains from the 54 million tons of 1950|51 to 61.6 million tons in 1956 — an additional 7.6 million tons. The results for 1954-1955 were already better than this: no less than 11.4 million additional tons of food grains were obtained — an over-fulfilment of the Plan by 50 per cent two years ahead of time. The Indian Planning Commission is not only realistic but also completely honest, and attributes more than half of the result to a very favorable monsoon (the second during the period.)

The rest has been achieved by adding more than 7 million acres to the irrigated area (which in 1950 had been 48 million acres) of which 2 8 millions were from large schemes and over 4 millions from a number and variety of small ones, tube wells, tanks, dams, etc. The large schemes lend themselves to glowing description. There are under construction: the Damodar Valley, the Hirakud in Orissa, and the Bhakra-Nangal on the Sutlej River — the largest of the three: one of its two dams will be little smaller than the Boulder Dam of the United States. The schemes are multi-purpose in character, modeled on the Tennessee Valley Authority. They will provide water for irrigation; electric power for tube wells, industry, and other purposes; domestic water, etc. They were originally estimated to cost 202 5 million pounds, but this sum will be insufficient. But, as the figures show, the greater part of the overall improvement comes from the multiplicity of smaller schemes, the extra bit of irrigation in many areas, the acres reclaimed by the Central Tractor organization, which can break up jungle and level scarred tracts that the cultivators' implements could not touch.

The chief hope lies in enlisting the active participation of the villagers. For many years devoted pioneers, the Americans Sam Higginbottom and the Hatch brothers, and many Britons — F. L. Brayne, Malcolm Darling, to mention only a few — have labored to arouse the peasants to improve their villages and their lands. Wherever it is done such work is slow and often heartbreaking, because of the reluctance of the peasants to change the pioneers may see little results for all their efforts. Yet the seed so faithfully sown has borne fruit: the work began to expand in earnest when the various "Grow More Food" campaigns were started in 1948, and the Planning Commission made it an important part of their program by establishing a Community Projects Administration — also on the American model.

As there are some 550,000 villages in India the task is very considerable and it is made all the more difficult by the circumstances that the middle class population of India, from which the most acceptable leadership i

likely to come, is small: if income-tax returns are any guide not more than about 500,000. Even when the officers are placed the business of getting round to their villages will present formidable difficulties; there are few roads, only tracks, many of them impassible to cars in wet weather; few places where one can stay at night and those usually empty and cheerless bungalows often without beds.

Peasant proprietorship of the land is to be greatly extended. In parts of India like the Punjab this is already customary, but in certain other parts the land is owned by landlords, some of whom have taken their responsibilities seriously and developed their villages and estates on sound lines. But others simply sublet them, drawing the revenues and doing nothing in return. In some cases two or more middle-men come between the cultivator and the owner. That is now to be changed in conformity with the ancient Hindu law, "The land is his that tills it, and the game is his that kills it." When accomplished this will be a great incentive to the peasant to effect as much improvement as he can, but it has its own dangers. Unless special precautions are taken the holding may be sub-divided among his children when he dies, and then comes scattering of the holdings by marriage acquisitions. This is one of the serious evils of peasant proprietorship, and is responsible for much of the low level of food production in the hungry countries.

In the end the success of the scheme will turn on the peasant and he cannot improve without better appliances. The Plan provides for an extension of industrialization, not on the Russian plan of concentrating first on heavy industry and working downwards to the consumer, but by developing light industries and those ancillary to agriculture. Food and consumer goods rather than industrial power are the objects.

All this, of course, has cost money and India is poor. The average national income per head was in the 1949 survey only $57 a year; and though it is somewhat higher now investment savings are not easy to accumulate. Nevertheless, by wise administration much has been done. The work has cost more than was expected, and some projects in the industrial sector are behind schedule. One cannot count on a run of favorable monsoons, but there seems little doubt that the food production program will be achieved.

If it is, what then? The population meanwhile will have gone up by some 22 millions; the food grains per head will be up by about 7 per cent, the average daily calorie intake, at present about 1,700 — among the lowest of all the nations recorded — will rise to about 1,820. This is a move in the right direction, but even if it is attained it is still some 10 per cent below the calorie level in the 1930s, which was about 2,000, for an undivided India. And there you have the tragic side of India's problem: this tremendous growth of population with which the food-production campaign can hardly keep pace.

Again a realistic view has been taken, and a policy of birth control—"Family Planning"—adopted, but results must be slow in coming. It would undoubtedly be the wisest policy for all Asia, indeed for all the hungry

countries, but against it is the fact that Communist countries aim at increased populations. In the USSR bachelors and married people with less than three children pay a special tax, and Khrushchev, secretary of the Communist Party, in recently urging young people to marry and have children, stated that if the 200 millions of the USRR increased to 300 millions it would still not be too many.

Both the agricultural system and the diet of India are typical of the peasant systems on which the hungrier two-thirds of the world's population live, with the emphasis on grain production. Both system and diet would be greatly improved by injecting live-stock husbandry into the farming system and diet would be greatly improved by injecting live-stock husbandry into the farming system and meat and milk into the diet. But there are serious difficulties in India. Religion forbids the taking of animal life, especially of cattle, which are sacred animals, and pig meat—that great strengthener of peasants' diet in Eastern Europe—is anathema. Mutton and poultry may be eaten by some, but poverty often prevents this. Bullocks are needed for draft purposes and cows for milk, but as no slaughter is possible and breeding is almost entirely uncontrolled a vast cattle population has grown up—the largest in the world and one of the hungriest, there being little food available. The milk yield is pitiful, averaging only about 1¼ pints a day according to the FAO estimate. A good American farmer would expect two or three gallons a day. Buffaloes give more than cows, but the average quantity of milk and ghee (a kind of butter) per head is very small. Even in regard to grain religion and social custom impose restrictions: rice is the food-grain par excellence, but for many Bengalis it must be the rice of sacred Bengal. Elsewhere the millets and sorghums are unacceptable though their output per acre is often higher than that of other grains. The prohibition against taking life leaves monkeys free to multiply. They are peculiarly destructive; sometimes, however, the infuriated peasant will break through the prohibition and shoot them.

It is not only unnecessary but would even be impertinent for Western people to proffer advice. India is well provided with competent scientific and technical experts thoroughly familiar with difficulties, and its Civil Service inherits traditions of absolute honesty and incorruptibility. But India is also proud of her ancient civilization, of her ideals and the standards it imposes, and if these prevail in spite of their conflict with Western ideas of nutrition it only shows the overriding importance of imponderables in determining human conduct.

Africa's food problems differ in form from those of India and require different treatment. Africa lacks India's background of ancient civilization, nor has it the trained men capable of carrying out experimental and developmental work as India has. The starting point is much lower in the scale of efficiency. Much of the cultivation is of the primitive "shifting" type: a piece of land is broken up, cultivated for a time, and then when its fertility has run down it is abandoned and new land is sought. The aban-

loned land covers itself with wild vegetation, builds up a little fertility, nd after some years can be cultivated again. The system is wasteful of and and excusable only so long as populations were kept down by disease, warfare, and other human activities. Now that medical and police services re maintained it no longer suffices. Great efforts are being made to de- elop better systems, but practical difficulties are very great. The natives ad no wheels, no ploughs; bullocks had never been harnessed, and of ourse there are no horses. The only native agricultural implements are the oe and a large knife. The heavy breaking-up work is done by the men; the ther cultivations, sowing, and harvesting by the women. The food crops re not usually grown singly but mixed; harvesting is done by hand, taking are not to injure crops still standing. Unlike the plough, the hoe is not onfined to straight lines or smooth curves, so the cultivated areas are ommonly irregularly shaped patches.

There are numerous varieties of land tenure in Africa. In general the and belongs to the tribe, but each member has the right to cultivate certain reas, and, as elsewhere, this often leads to fragmentation and scattering of oldings. Great improvements would be possible if the holdings could be onsolidated and the whole area laid out in rectangles cultivated with odern implements, properly fertilized with suitable precautions against ests and diseases, and provision made for adequate feeding of the live- tock. Demonstration farms on these lines have been established in all the arts of Africa for which the United Kingdom is responsible, and from ime to time model colonies have been established. But improvements pread slowly. As with all peasants, whether European or African, the ttachment of an individual to a particular piece of land surpasses any- hing that city-dwellers can comprehend, and consolidation of holdings which means giving up a cherished bit of soil) is extremely difficult to ffect. At the other end of the scale the scientific staffs still have unsolved roblems relating to the conservation of soil fertility under tropical African onditions, and the extension staffs have many practical difficulties to vercome.

Agricultural schools and colleges have been set up to teach better ethods, but the students on leaving invariably want Government jobs where one works in the shade rather than farms where the work is in the un. In advanced countries a farmer's best teacher is always a neighbor who arms better, but in most of Central Africa this comparison is not usually vailable. The exception is Kenya, where a number of British settlers leared great areas of bush, hitherto waste (and often pestilential waste ecause of the dreaded tsetse fly and other noxious insects, as well as de- tructive animals), laid out farms, and with the aid of a large research rganization and an efficient Department of Agriculture are developing ystems of agriculture far more productive than anything known before. No experiment station could solve the multitudinous problems of practical etail that arise when an improved system is being worked out; only the an who is anchored to the spot and whose living depends on finding a

sound solution. This Better Farmer method, however, is of limited appli cation and can be adopted only where land is actually available: alienatio of tribal lands is not now permitted.

Improvement is likely to come by means of the cash crops: cotton an peanuts in the drier regions, oil (palm and coconut) and cocoa in the we West, and a few others. These (men's crops) pay the taxes which provid revenue for the local government, and they appeal because they enable th cultivator and his wives to buy things that the ubiquitous trader has t offer: printed calicoes, men's clothes, sewing machines, bicycles, wris watches, and others. Central Africa is now covered with a trading networ Livingstone's "Darkest Africa" is completely transformed. On a recent vis I heard of a missionary who remarked that he had often been in places whe the Gospel had never been preached, but never anywhere you could not bu a sewing machine on the hire-purchase system. The African who grows cash crop wants to get a good price for it; the buyer is usually a Gover ment-controlled marketing board which has to sell on the world mark and therefore must insist that the produce satisfy certain standards; th agricultural officer shows the peasant how he can obtain the desired result The thin edge of the improving wedge has come in and no one can for tell how far it will go.

Food crops on the other hand are the province of the women, wh cannot be approached by the agricultural officers. The latter can only te the men what the women ought to do, but cannot insure that the inform tion will be passed on, still less acted upon. The women have their ow ideas about diet: taboos are common and may extend to meat, milk, an eggs in certain conditions. Tribal customs overrule everything. The Britis Colonial Office requires its administrative staff to take courses in anthr pology before going out, so that they may know their way about. A numb of dietetic surveys have shown that the native diets are usually deficient protein and in certain vitamins (not always noticeably however; there a few visible signs of nutritional disorders). Certain tribes in the drier regio possess numerous cattle and the men—even the small boys—are extreme good at looking after them, but they are held for social rather than co mercial reasons. They confer distinction, they furnish the bride price, a only numbers count; quality and condition have no more importance tha for a dollar note so long as it is intact. Here also the desire to purchase beginning to operate, and this coupled with the need to pay taxes h induced the tribesmen to sell some of their animals. Markets have therefo been established with Government supervision to prevent fraud, and son packing houses are already operating.

The most serious difficulty is the shortage of trained men. Some 10,00 colonial students are at present in the United Kingdom; this is really a many as our colleges can adequately take, but it is not enough. Provision therefore being made for training many more by establishing universit colleges in the different countries. There are at present ten of them, with a aggregate of about 5,000 students. But they are difficult to staff, and the

are extremely costly to run: it costs twelve times as much to train an African doctor in Africa as to send him to Britain for the purpose.

Where the need for results is so great and the cost is so great, it is absolutely essential that the money allocated to a particular purpose should be used for that purpose and no other; also that it should be used economically and efficiently. Further, that the men appointed to do a particular job should be the best available. This often involves a clash with nationalism—which is not infrequently a politer word for nepotism. An African country presents the further difficulty that it may include a number of different tribes speaking very different languages, thinking differently, and with widely differing outlooks on life.

For the international discussion of these problems it is most unfortunate that the word "colonial" is used in two completely different meanings. I have used it here in the sense current in the United Kingdom itself must take direct cognizance and an appropriate measure of responsibility, in contradistinction to the former dominions where these matters are left entirely to the country itself. Unfortunately, many non-British writers and publicists use the word "colonialism" to denote something which to the British seems fantastically unreal and utterly remote from the slightest vestige of truth. In ordinary circumstances the matter can be passed over with a smile as one of these incomprehensible misunderstandings that will arise between even the best-informed peoples, but to the young men and women who have left comfortable homes and good prospects in Britain to devote their lives to the improvement of the backward countries it is extremely disheartening to have their aims and motives so completely misrepresented.

Meanwhile, something can be done towards the solution of certain outstanding problems. Methods need devising whereby peasants at present acting as ineffective units are organized so that they can gain some of the advantages possessed by large-scale operators. Western Europe has developed voluntarily cooperation most fully in Denmark; Russia has compulsory collectivization; Italy has two types of combined effort; Israel has several types in actual operation; the British are trying various methods in Africa. Impartial and competent critical studies of these different methods would pave the way for finding others. Finally, the improvement of the peasants' condition necessitates some development of industrialization, partly to take redundant workers off the land, partly to provide the peasants with better appliances and implements than those made in the village, and also to make goods that will incite them to greater efforts; partly also by furnishing exports to provide currency for the import of appliances that the country itself cannot produce. This increasing industrialization should if possible be planned: at present only one-fifth of the world population is in the industrial state and its problems are serious enough. Another fifth is in a transition stage, but the rest—more than half the total—are still in the agrarian stage, though most are hoping to industrialize. If this is done haphazardly serious difficulties may arise.

HEADQUARTERS — The National Town-Country Church Institute, Roanridge, Parkville, Mo., is headquarters for student rural field training program of the Episcopal Church. In this multi-purpose building, many national church gatherings are held to further Town and Country work, on the Roanridge Farm given the church by Mr. Cochel.

WILBER COCHEL

By WILLIAM B. SPOFFORD, Jr.

As usual, the sun beating down on the rolling hills of a Missouri farm in mid-August was blistering. The rays cut through the light shirts and flimsy dresses of students sitting on hay-bales in the feed-pen and, for those in shorts, they made the seats seem more prickly than they actually were. In the center of the circled bales stood a man and an animal. The physical comparison between the two animals — human and bovine — was,

as always, startling. The Shorthorn bull was an aristocrat — lumbering, powerful and expensive. The mere size and power of this herd sire was a marked contrast to the thin, lanky and somewhat cadaverous elderly gentleman who, in a quiet, non-emotional voice, was pointing out those elements in a good Shorthorn that made this breed his pride and joy.

We, since we were on the staff, had heard this lecture many times and we must admit that we didn't listen intensely. The voice was too quiet, the day too hot, the seats too uncomfortable and, let's face it, a lot of the material, as many students have said in evaluations, not too relevant to the life and work of the ministry. But there we sat, distracted but quietly, hearing the man, with simple pride, talk about a bull — not his bull any longer, but one that belonged to the Church.

If, in my mind's eyes, I summon up a picture of Wilber Cochel, that is the one that cuts through first. It's a pretty darned good picture, too, of the kind of fellow he was — quiet, expert, non-dramatic, kindly and too polite to notice that a great many of his auditors were not listening. And yet, as far as town and country was concerned, this man was dramatic, dynamic and purposeful. He, together with his wife, Caroline, had, in a very real sense, lost their heritage that the Church might find its life in this phase of its ministry. They were not ones to ever consider that they had gotten a bad bargain.

We hope that they haven't. I think that a lot of people who, ten years ago, would have been surprised to find that they were to be working in town-and-country, are now trying to prove that the bargain wasn't so bad. The fact that they are now trying to prove that is some kind of testimonial to the work which Wilber and Caroline Cochel, under God, tried to do.

He was both a nice guy and a good guy. George Bernard Shaw once wrote about Wm. Morris in these words, which, for me at least, apply to Wilber Cochel:

YOU CAN LOSE A MAN LIKE THAT BY YOUR OWN DEATH BUT NOT BY HIS.

There is the following inscription on a clock in an English catherdral:

When, as a child, I laughed and wept,—Time crept.
When, as a youth, I dreamed and talked—Time walked.
When I became a full grown man—Time flew.
Soon I shall find, while traveling on, Time gone.
Will Christ have saved my soul by then?—Amen.

ON THE COVER — Last picture of Wilber Cochel at the National Town-Country Church Institute, Roanridge, at the meeting of the National Advisory Committee on Town and Country Work, February, —1954. Left to right, The Rt. Rev. Sumner Walters, San Joaquin; the Rt. Rev. William G. Wright, Director of the Home Department of the National Council; Mr. Wilber A. Cochel; the Rev. William F. Lewis, Nevada; the Rt. Rev. M. George Henry, Western North Carolina.

THE USE OF RADIO AND T. V.

By DANA F. KENNEDY

In the May issue of Crossroads, your editor propounded two deep questions regarding T. V. One was, in effect, would the tyrannical monster T. V. so woo away farmers from Bossy's welfare and happiness that she would not be milked every twelve hours? It seems that some smart newspaper man did some research on the effect T. V. has had on the habits of the countryman. He comes up with the horrible thought that the late hours caused by T. V. —watching keep Bossy's milker from his 4:30 a. m. date with her.

The other question was, "Will the picture become clearer after you have read this article?" To this second question I admit that getting a good clear picture on T. V. is always a problem, no matter how you look at it.

As to the first question, I prognosticate with firm faith that T. V. will not drive farmers to the point of 'udder' distraction.

Now that I have undertaken answers to your editor's questions in the same vein in which I trust they were asked, I must go on to say that Mr. Bass of the New York Times, who raised the question about Bossy's welfare, has put his hot finger on an already much inflamed issue. (Ed. note: We are sure that Mr. Kennedy is working up to a pun here, but we'll let it pass!) He is suggesting the possibility that T. V. is a contrivance for evil rather than for good. He intimated that the rugged individualists who, when they find T. V. dominating them, tear their antennae out by the roots and throw their sets out of their homes into outer darkness, may be handling the situation in the most effective manner. The desperate situation of T. V.'s tyrannical hold on those good hours before midnight when a man should be getting his sleep requires desperate action. The tyrant must be disposed of, plucked out root and branch, and cast away.

I question the realism of this notion. A mechanical or electronic contrivance is neutral. The potentials for good and evil are both inherent in it like the tares and the wheat in Jesus' parable. It is a childish idea that impetuous and drastic action can force an easy decision. Both programming and listening habits on T. V. have a long ways to go, but progress will be brought about only by moral and intellectual effort. In this, each of us has responsibility. Statistics show that viewers are rising to their responsibility. After a man becomes used to the new T. V. toy and satiates his appetite by long hours of watching anything and everything, he begins to become selective as to what he watches. He arrives at a point where he can take T. V. or leave it alone. This is encouraging. It means that people are

The Rev. Mr. Kennedy is executive director of the Division of Radio and T. V. of the National Council. Prior to coming to that position, he was in charge of the mass media approaches of the Diocese of Rhode Island.

fundamentally interested in watching programs that have something worthwhile and interesting to say to them. We of the Church have just that kind of programming to offer. We have a message that has intrinsic value and interest and is as wide and as varied in its facets as is the heart of man.

T. V. and radio are on our side if we will have them. In any case, T. V. and radio are here to stay despite the few impulsive souls who turn their backs on these media. Even the hardened T. V. holdouts are gradually buying T. V. sets, just to keep up with the world's goings-on, if for no other reason. The large numbers of listeners and viewers mean that through T. V. and radio we have opportunities to reach more people in an intimate way with ideas, information, news and the Gospel than we can by any other communication tool. Radio and T. V. can be used mightily for good by us, if we will make the effort to put in the time, study and preparation necessary.

I would suggest for your consideration:

Use the broadcasting facilities in your locality. T. V. may not be available to you, but the chances are that there is at least one radio station within your community. I repeat again, USE RADIO (AND T. V., if it is available.) Do not hide your light under a bushel. You have a message for spiritually hungry people or you would not be in the Church fellowship. Radio and T. V. are your servants. They can take your personality and voice, and in the case of T. V., your image, to a wide and varied audience over the countryside. More people will hear you at any time you may be on the air than could get into your church building in a 'month of Sundays'. This is the literal truth.

Nor is this just a matter of quantity. Radio and T. V. are faithful transmitters of personality when properly used. The quality of the contact which you make with people by radio and T. V. is personal and intimate. You talk usually with one, two, three persons, or at the most one family at a time. They have an opportunity to evaluate what you say and also what your voice and your image say you are. The mystery of communication, that process where the walls of isolation and loneliness are hurdled, and deep speaks unto deep, works over radio and T. V. Test this fact for yourself. Note your own reactions when you are listening to or watching a public figure who is expressing himself over these media on a matter dear to his heart. Even some commercials such as Gillette's testimonials make interesting subject matter for your experimentation. Notice if you feel that you have some accurate impression of the man and his message, and if you react with feeling pro or con or both.

In spite of the opportunities in this field, there has tended to be some reluctance, at least on the part of clergy, to take full advantage of these media.

There is a strange and impersonal mechanistic atmosphere about a broadcasting studio that is out of tune with the training and personal inclination of a clergyman. There is none of the warm response that he is accustomed to feeling from a

'live' audience. It is very difficult at first to have a deep feeling of rapport with an unseen and unfelt audience. Everything seems to conspire to prevent the imagination's getting the feel that a live and interested audience is listening to you. The technicians are busy doing their part to get the program on the air and they seem indifferent to, even unaware, of what you are saying. You must address yourself to a microphone which for the purpose of helping you build rapport with your audience is little better than talking to a perforated tin can. The whole experience is strange and unnatural to your training and experience.

Another deterrent to good and and full participation in radio and T. V. is the amount of long, hard work it takes adequately to prepare a program. If anyone of us were to be asked to speak to an audience of 3000 people, we would expect to give it our very best in terms of content, style and delivery. Probably no radio or T. V. audience is ever this small, yet how often we go on the air after doing a minimum of preparation. Even that seems burdensome.

A third reason for reluctance is the lack of immediate visible returns in the form of increased Church attendance, larger offerings or even in mail response. There is much to make a man wonder if anyone has been listening to him, yet if he takes the trouble to check, he will find again and again that people have heard him. It is not uncommon to find someone who remembers something you said over the air after you have forgotten the specific program on which you said it.

There are answers to each of these three causes of reluctance in radio-T. V. participation.

To the feeling of strangeness and coldness which the radio-T. V. studio may give you, I can only point out that this is a personal reaction on your part which your listening audience does not know anything about or share. Unless, of course, what you say and the way you say it reflect your lack of spirit. Every media of communication has its technique side, and to use any radio or T. V. well, you must learn to understand its special requirements. On the technique side of radio and T. V. is the ability to feel that you are not talking to a mechanical apparatus run by disinterested professionals, but to a flesh and blood person. It helps, I feel, to think of a person, rather than of people in the mass, for actually on radio and T. V. we talk to individuals severally, not to a mass audience. As an aside, I would add that the professionals in the studio are interested in you and your message, too. They have exacting responsibilities to fulfill in getting you on and off the air, and in making certain that technically you have the best service the station can offer. If they seem to you cold to your message, remember, they are not cold; they are preoccupied with their task of serving you. You will find, too, that station personel are most interested in helping you do a better job and increasing your effectiveness. They can be helpful to you if you ask them to suggest ways in which you can eliminate any bad radio habits you may have such as

rattling papers, breathing heavily into the microphone, hissing on your sibilants, talking too fast or too slowly.

Listener rapport depends on how quickly you learn to be your own communicative, friendly self in the midst of the studio surroundings. This studio know-how takes some work and practice, but you can do it, if you want to.

Preparation for radio is hard, trying work. Preparation for T. V. is about five times harder still. There is no substitute, however, for preparation to do a radio or T. V. assignment. It is not enought to rehash a shot-off sermon, or to improvise on some current interest. There are many possible formats for a radio program, but let us assume that the type of time offered you is a fifteen minute inspirational and devotional program. First, such a program will take as much time to prepare as a good sermon. That, by some, is estimated to be an hour for each minute of time on the air. This preparation includes a searching analysis of what the people listening need to hear, how you are going to catch their interest, and a careful development of your message. It also means using a sharp pruning hook to cut away ecclesiastical verbiage, doctrinal vocabulary (not indispensable to doctrine), and a certain preaching tone and manner which our own good church people are willing to put up with but which are deathly over the air-waves. In short, you must speak the language that people speak about matters of concern to them, and lead their hearts and minds to Christian viewpoints.

I will simply note in passing that at this point we could get into considerable discussion as to how much 'entertainment' value there must be in a program to get and to hold listeners. I believe that when you speak in an understandable tongue and with enthusiasm about the common affairs of the spirit, you have listener pull. Only I reiterate again and again, take the time and effort to think through what you need to say and how you can best say it.

The returns for good broadcasting are in long term values. Broadcasting is to parish calling and activities what the artillery is to the foot soldier. It makes your approach easier by softening up the front, so to speak. It establishes a certain awareness of the church in your community. People in your community know more of your concern for them and of your Christian faith. Over a period of time, broadcasting b u i l d s a reservoir of goodwill towards your church. People in your community are more ready to receive you personally because they already know something about you and the church. Actually, it is difficult to know the full extent of your ministry over the air for you help so many people who never make any overt action to let you know that they heard you. This you may count on, however, you go through closed doors, to reach thousands of persons in a way that is personal and effective.

I would come to a close of this article by suggesting that you approach your radio station with a definite proposition of your doing a program on a regular basis. Be specific when you go to the station.

Prepare a copy of a sample script of the program you propose. Take it with you. Welcome suggestions from the station personel.

When you have an opportunity to go on the air:

1. Prepare well what you have to say.

2. Remember you are talking to people, not to a mike or camera.

3. Be your friendly self.

4. Remember a few fundamental techniques such as not rattling papers, talking into the microphone, etc. (A good handbook in this matters is: *Broadcasting Religion,* which can be purchased from the Broadcasting and Film Commission, 220 Fifth Ave., New York 1, N. Y., for $1.50.)

Please, if you have any questions, or if there is any help which this Division of Radio and Television can give you, write to me at 281 Fourth Ave., New York 10, N. Y. I would appreciate hearing from you.

NEW MEMBERS

Miss Anne Miles, 5902 Argus Road, Cincinnati 18, Ohio.
Rev. Frank Thorburn, Box 284, Brookings, South Dakota
Rev. Carl R. Bloom, Grace Church, Prospect Street, Galena, Ill.
Rev. Edmond E. Hood, 977 Main Street, Antioch, Ill.
Miss M. Evelyn Pearsons, 1013 Dempster Street, Evanston, Ill.
Rev. Andrew E. Potter, P. O. Box 1, Kitscotz, Alberta, Canada

—oOo—

Wm. Temple wrote: "The Christian Gospel is a fearful thing. To all in us that is self-forgetful and loving it speaks joy and hope and peace But to all in us that is self-centered and self-seeking it speaks doom and destruction. If we are perfect in love, we are free from fear; perfect love does cast out fear . . . If Jesus is God, then the world can be no place of comfort for selfish men. While they persist in their selfishness, they will build one social fabric after another on the foundation of their self-will; and all will crash in misery, until they seek, and try to build upon the foundation of real fact—which is love triumphant through sacrifice."

—oOo—

Kahlil Gibran said: "Work is love made visible. And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy."

—oOo—

John Buchan (Lord Tweedsmuir) wrote it: "Peace is that state in which fear of any kind is unknown. But Joy is a positive thing; in Joy one does not only feel secure, but something goes out from oneself to the universe, a warm, possessive effluence of love . . . Peace and Joy combined make Happiness."

ACROSS THE COPY DESK

Although we have no definite count, or descriptions of, the various Rogation Services conducted by R.W.F. members this year, various bulletins crossing our desk show that they were numerous and imaginative. Phil Steinmetz reports from Ashfield, Mass.:

"We had a fine Rogation Sunday ceremony this year with 75 people going to several places in town for a service based on The Cross and the Plow with considerable additional material. We had a dinner between the morning service and the afternoon affair. We had twenty British West Indians who work in tobacco fields about fifteen miles from here for dinner and service. They were much interested and made a big difference in the singing. They were scattered through the cars and got to know quite a few people. It was really a happy occasion all around."

Episcopalians had definite recognition in the ecumenical observance of Rural Life Sunday (Rogation) this year, since the service for the National Council of Churches was prepared by W. Francis Allison, rector of St. Paul's, Montrose, Pa.

For the second successive year, in our area, Confirmation was combined with the Rogation observance. This year, the service was held on a chicken ranch on the banks of the Snake River, with Bishop Rhea officiating and with the editor bracketing the Confirmation between parts of The Cross and the Plow.

—oOo—

Our last issue had a Consultation Corner dealing with the role of a woman worker in town-and-country. Maggie McBride gave the response. Another very fine woman worker, whom we wrote for an answer, sent the following provocative note:

"I woke up with a start (and this is the Gospel truth) several nights ago with the thought in my mind that somehow, somewhere, I had left undone what I ought to have done — and then I remembered that article I promised on women in rural work. Obviously I have done nothing about it, and I hope that Maggie did enough for both of us — and as a matter of fact it must have been my subconscious that just would not do it, because the longer I am in a place of some size and the more I hear from various friends who have moved from small towns to larger cities and their gleeful reports, the surer I am that both from the point of view of the job and of the personal life, it is just much better for the average of us single girls *not* to get stuck away in rural work (but then, who's average anyway.) So do forgive me, and also do not expect an article to be forthcoming."

Anybody got any response to this?

—oOo—

Thanks to the suggestion of Wes Frensdorff, St. Paul's, Elko, Nev., we're changing our Church School, this next fall, from a Sunday to a post-

school Monday affair. Out this way, throughout the year, the weekend is vacation-time, with the fishing and hunting and golf seasons covering about nine months, and when you live in Rome you start wearing a toga. Anyway, the local communities, which are heavily Mormonized, are used to having religious activities on weekdays after schools. The L.D.S. people, of course, have a tremendous mechanism for keeping the Church busy and their stake-houses are veritable hives of activity all of the time.

As our Church School teachers evaluated the shift from Sunday to Monday, they saw the following advantages:

1-The kids would already be up and it would eliminate that Sunday morning hassle;

2-It would highlight the Sunday a. m. 11 o'clock family service, since both parents and children would know that they are supposed to come to Church together.

3-It would make for more and faithful teachers, since it is easier for our teachers to get away from home in the latter part of a weekday afternoon than early on Sunday a. m. As one of them said: "I often found myself so darned wrought up and anxious and tired by the time that I got to Church School at 9:45 a. m., that I was probably teaching just the opposite of the Christian faith." Also, since the only time their husbands can leave town is on the weekend, it should mean that they would be around more for continuous teaching than in the past.

4-As one of them said, "It should make them aware that religion is not just a Sunday affair and, perhaps, if we have the closing service after five p. m., the fathers, on their way home from work, could stop off for Evening Prayer and take the kids home." Anyway, we're going to have a go at it.

The plan also calls for the few professional teachers we have in the congregation to serve as a Church School council. This means that they sit in on the faculty meetings, bi-weekly, and each one of them has been assigned a Church School teacher for supervision . . . and for class planning.

—oOo—

Lloyd Delaney tickled a recent meeting of the National Advisory Committee on Town and Country with a cartoon from a British magazine showing a group of city slickers making a field trip of a farmer's barn. The caption, which is not one-two-three a la the New Yorker, went:

"Reading that the days of the 'wicked-old-farmer-chasing-townsfolk-off his-land' are over, and that a Farmers' Union spokesman announced that Britain's farmers WANT city people to visit their lands — as they would a factory — prompts us to illustrate an ancient legend concerning city visitors to the country.

Asked by a visiting city gentleman why that cow had no horns, a farmer replied that there were all sorts of cows, some with long horns, some with short horns, some had crumpled horns, and some had no horns at all, but the real reason THIS particular cow had no horns was that 'twas a horse.

There are, of course, lots of jokes about farmers visiting towns."

You Are There

By E. DARGAN BUTT

THIRTY YEARS AGO:

First Issue of the Rural Messenger, September, 1925:

The initial issue of the Rural Messenger, fore-runner of Crossroads, was distributed by the editor, the Rev. Val H. Sessions, of Bolton, Miss., in September, 1925. The edition contained an editorial giving the reasons for the paper, among which were the following: "For the purpose of holding together the members of the Rural Workers' Fellowship, and to help inspire others to join the forces with a determination to push forward the Church and to extend Her borders."

It also contained articles by the editor, telling about the work in his field; an account of the town and country church meeting in Madison, Wis., with a list of those attending; a statement of the Rural Workers' Fellowship; and the following good suggestion:

"Dear friend: After you have read this paper, please send it to someone in your Diocese and ask that person to read it and join the Fellowship!"

—oOo—

TWENTY YEARS AGO:

Rural work at the Synod of the Province of the Pacific (Rural Mess., July 1935):

Rural Work was presented at the Synod of the Province of the Pacific, held at Pendleton, Ore., May 1-3, by Miss Anna Clark, representing the Department of Christian Social Service of the National Council. Miss Clark covered the following:

The importance of rural work throughout the world.

The population drift and its effect on the rural church.

The forces at work in movements of young people, and the need of the Church's work in spiritualizing these movements.

The fact that the country is the nursery of the city, and its significance.

The farm woman movement.

Regional planning in government suggests to the Church the value of such regional planning in Her work.

TEN YEARS AGO:

Leaders Urge Wider Keeping of Special Harvest Festival (Rural Mess., Aug. 1945):

"The maturing harvest has inspired man to expression of praise and thanksgiving which have found their way into the religious services of all lands and faiths," reads the opening sentence of a statement just released to all churches by the committee on town and country of the Home Missions Council. With this statement, there was published a special order of service for such an occasion."

Changes of Address

Rev. Raymond L. Holly, 977 Main Street, Antioch, Ill.
Mrs. W. A. Schneider, 888 South Cobb Blvd., Kankakee, Ill.
Rev. Richard C. Warder, St. Albans Rectory, Spooner, Wis.
Rev. J. Ethan Allen, Grafton, Wis.
Rev. Charles Speer, 6004 Concord Ave., Minneapolis 10, Minn.
Miss Anne Hopkins, 7 Prospect Street, Cranston, R. I.
Rev. Wm. Byrd Lee, 1721 Grove Ave., Richmond, Va.
Mr. George Haddaway, Box 750, Dallas 21, Texas
Mr. Paul Teas, 4439 University Street, Dallas, Texas
Dr. E. C. Hobbs, School of Theology, Dallas, Texas
Rev. Richard H. Vanaman, 210 4th Ave., Franklin, Va.
Rev. Charles L. Condor, Box 277, Ft. Stanton, N. Mex.
Mrs. Kenneth Hamon, Scottsbluff, Neb.
Mr. Ashleigh E. Moorhouse, Platteville, Wis.
Mrs. Lawrence Campbell, Monticello, Ind.
Rev. Ev. F. Ellis, 270 N. Placer Ave., Idaho Falls, Ida.
Rev. Sheldon Davis, 822 Washington, Memphis, Tenn.
Ven. Eric Smith, 349 East St., Salida, Colorado
Rev. Andrew Daughters, 1604 West Marie St., Pasco, Wash.
Miss Alice Achorn, 659 Adams St., Corvallis, Oregon
Rev. D. Bernard Harrison, Box 272, Elizabethtown, N. Y.
Rev. John McCarty, 1127 Elmwood Ave., Evanston, Ill.
Rev. Wm. Brushett, 502 5th and Main Sts., Marshall, Minn.
Rev. R. C. Kilbourn, 610 East Arrow, Marshall, Mo.
Rt. Rev. R. Bland Mitchell, 300 W. 17th St., Little Rock, Ark.
Rt. Rev. Dudley F. Stark, 935 East Ave., Rochester 7, N. Y.
Rt. Rev. Harold L. Bowen, 3101 E. 7th St., Denver 6, Col.
Rt. Rev. Martin J. Bram, Box 597, Winter Park, Florida
Rt. Rev. Henry I. Loutitt, Box 597, Winter Park, Florida.
Rev. Charles Sykes, 701 N. George St., Rome, N. Y.
Mrs. C. C. Moore, 2520 Locust St., Denver, Colo.
Rev. K. N. Brueton, Jarvis, Ontario, Canada
Rev. Archer Baldwin, Old Rectory Farm, Omemee, Ont., Can.
Rev. N. Hornby, Emmanuel Parsonage, Richards Landing, Ont., Can.
Rev. Warren N. Turner, 437 Roncesvilles, Toronto, Ont., Can.

—oOo—

George Eliot said: "I am not one of those as can see the cat in the dairy and wonder what she's come after."

The Rural Workers' Fellowship Special Board of Director's Meeting

N.T.C.C.I., Parkville, Mo. — Feb. 1, 1955

Due notice having been given, the President called the meeting to order t 9:40 A. M. Present were the Rev. Messrs. Davidson, Spofford, Delaney, oote, and Samuelson; Mr. George Wiese, and Mrs. John Philbrick. Moved, econded and carried that minutes of last meeting be approved as sent out. reasurer's Report (attached read and accepted. Correspondence to the ecretary read.

Spofford reported on CROSSROADS — printer has moved to new plant nd can give better service. Format is improving (suggestions by Mr. Leidt f "281" through Mr. Samuelson being incorporated;) copy has been coming n well. Prayer Cycle is not part of CROSSROADS now. Mailing pro-edure is simplified through use of gummed stickers addressed in New ork and sent out. Samuelson reported correspondence with Bp. Warde in ngland regarding collaboration between editors of CROSSROADS and *he Plough*. Extra copies of CROSSROADS should be available for pro-notional and educational purposes. The Editor was directed to circulate WF officials, Provincial Representatives, etc. requesting needs as to extra opies. Editor also directed to publish changes of address and additions of nembers for the Prayer Cycle in CROSSROADS.

Anker and Bp. Walters arrived. Recommendation passed after discus-ion that Division of T.&C. assist Church & Countryside Assn. of England n publication of *The Plough* in whatever amount deemed advisable by the Natl. Advisory Comm. on T.&C. Mention was made of the possibility of Pan Anglican issue of CROSSROADS, and of the thought that there ould be a British Chapter of RWF. Any RWF members who attend sum-ner session at St. Augustine's, Canterbury, are asked to discretely investi-ate the CCA and *The Plough*.

Anker returned Fellowship Award certificate for D. Butt, unpresented. Next morning at H. C. awards were presented to D. Butt and F. Yerkes who were not present to receive them at Salina last fall.)

The RWF Club was discussed with no definite conclusions. Committee f Spofford, Turner, Holly, and Samuelson have found it difficult to pick uitable books to be offered to members at ½ price. Possible selections are n fields of rural sociology, religious education, the Church Fathers, and he Devotional Life. Committee is undecided whether purpose is to sup-lement clergy libraries or to encourage use of good books on rural work. Board felt lay members wants and needs should be considered.

Davidson reported having correspondence with Provincial Representa-ive selectees with appointments having been accepted in all U. S. Pro-inces except Prov. III, and in all but British Columbia of the Canadian

Provinces. Appointments are as follows: Prov. 1, Miller; II, Talbot; III. —; IV, Winters; V, Curtis; VI, Hall; VII, Fullerton; VIII, Freeman; Canada, Elliott; Ontario, Neild; Rupert's Land, Bell; B. Columbia,—. President's letter of appointment stated term of appointment to be until next annual meeting; called attention to duties printed in last Board Meeting minutes; and directed that further supervision of P.R.'s would be in charge of 1st V. Pres., Hamilton. Board approved President's appointments and discussed duties, etc. further. (meeting recessed at 11 A. M.; reconvened at 8:20 P.M.)

New procedure on memberships records was reported. New York office now has card system as follows: Complimentary members, yellow cards; Paid members, white cards U. S.; Canadian members, blue cards. Membership as of Sept. 27, 1954 was: 157, complimentary; 316, paid; and 70 Canadian. Corrections and additions in membership list are reported regularly from N. Y. to Membership Office, President, CROSSROADS editor, Prayer Cycle editor, etc. Mailing list on gummed stickers is available to officers and Board.

Davidson requested Board to set a tentative Budget. $1500.00 grant from Div. of T.&C. expected to continue. Last year memberships brought in $193.15. Purpose of budget would be to evaluate expenses in terms of possible income. The following budget of expenses was adopted: (income depends upon Div. of T.&C. and membership fee of $3.00.)

Annual estimated Budget of Expenses, RWF, Oct., 1945 to Oct., 1955

Publication of CROSSROADS	$1200.00
Publication of Prayer Cycle	250.00
Office Expenses:—	
CROSSROADS Editor	150.00
President	150.00
Provincial Representatives	180.00**
Secretary	40.00
Travel Expenses (officers to An. Meet)	300.00
Promotion	50.00
Total	$2320.00

**Figured at $15.00 for each Representative for postage, etc. Above this amount possible at discretion of the President.

The Board discussed the matter of election procedure proposed by May Brown and received at the Board meeting in Oct. The proposed plan was adopted (for details, see attached) as proposed except that a committee of the 4 continuous members of the Board will act as a sifting committee to scrutinize nominations sent in as a result of returns from sending out nominating blanks. The Board is desirous that this method of election procedure will simplify and facilitate the whole proceedure.

(meeting recessed at 10:30 p. m.; reconvened at 9:30 p. m., 2|2|55.

Allen present for this session. The matter of the RWF Project proposed by the Annual Meeting and received by the Board in October was discussed.

Motion carried that an RWF Research Library be established and maintained by RWF members and their congregations at the N.T.C.C.I., Parkville, Mo. provided this project secures approval of the Director. Suggested that an initial goal of $1000.00 be set; that the project be defined in the May issue of CROSSROADS; that the Secretary circularize the membership concerning the proposal and suggesting methods of securing money; that the Secretary contact the Church Periodical Club for assistance in the project; and that the possibility of its being a loan library be explored with the N.T.C.C.I. staff.

Miscellaneous items of discussion: (1) Anker reported that his original thought concerning RWF pins would have to be abandoned, but he would make further inquiry; (2) Spofford requested officers and Board members to send pictures to place in the morgue for CROSSROADS; (3) attention was called to the approved dues change to $3.00, effective Aug., 1955; (4) the matter of memberships for RWF wives was tabled; and (5) the subject of the annual RWF Award came in for much discussion with the suggestion that each year runner-up nominees might be mentioned in CROSSROADS.

The next Annual Meeting will be held at Springfield, Mass., Wed. afternoon, Oct. 26th at 2:00 p. m. (later changed to Oct. 19, 1955) in connection with the Nat'l. Convocation on T.&C. The next meeting of the Board of Directors should be a special meeting on Monday evening, Oct. 24th (later changed to Oct. 17th.) Moved and carried that there be a dead-line on presenting new business for consideration at the Annual Meeting; that all matters of business be presented to the Board prior to the Annual Meeting; and turned back for re-writing if necessary before the meeting. Purpose here would be to set up an agenda for the meeting to be followed closely.

Meeting adjourned at 10:40 p. m., Wed., Feb. 2, 1955.

Respectfully submitted,
|s| Helen Philbrick, Sec'y.

—oOo—

Phillips Brooks said: "The ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—where there is not forever beating at the doors of his soul some great desire to do something larger which he knows he was meant and made to do."

—oOo—

Conrad Noel said this: "The orthodox Christian view has always been that vice, however secret, is anti-social, frittering away the energy consecrated to the service of God's body, humanity. All sin is threefold — against God, society, oneself. Forgiveness must also be threefold."

NEW ELECTION PROCEDURE

The following was adopted at a meeting of the Board on 2|1|55, as a new By-Law:

1. Three months before the annual meeting the President shall have caused to be sent to all members a letter, with appropriate blanks, calling for nominations to all offices to be filled at the next election. Nominations to be made in two weeks.

2. The Secretary shall contact by mail all persons nominated by the return of these nomination blanks, asking them to state their willingness to serve in such a capacity if elected. These answers to be returned in two weeks.

3. A sifting committee consisting of the four continuous members of the Board of Directors shall, following the return of these answers, scrutinize the list of nominations and the answers received and prepare the slate of nominations.

4. One month before the annual meeting the president shall have caused to be sent to all dues paying members the official ballot containing the slate of nominees prepared by the sifting committee. Ballots are to be returned in two weeks and will be counted as void if not postmarked by a stated date appearing on the ballot.

5. The Secretary and one other member shall count the ballots before the annual meeting, and will report the results to the meeting. Ballots are to be brought to the annual meeting and must be kept for at least two months thereafter.

6. In the case of a lack of a majority vote for any office, the members present at the annual meeting shall vote to determine the candidate for the office. No other nominations shall be received and no other voting for offices will occur at the annual meeting.

7. In accordance with the by-laws of incorporation, it is understood that the Board of Directors is the final electing body. Ballots, described above, are nominating ballots representing the will of the membership to the Bd. of Directors.

8. A letter explaining this procedure is to be sent by the President with the request for nominations (see item No. 1 above).

—oOo—

Bishop Edward L. Parsons wrote: "All life is the Church's field; but it is as a guide, not as master; it is as inspirer, not driver, that it functions. Its interests are the widest of all, its roots are the deepest; it holsd guard over the eternal values of man's life; but because freedom for the development of free personalities in communion with God is of all those values supreme, the Church, guarding jealously its own freedom wil be equally jealous in its guardianship of those very practical and real things: free speech, free press, free assembly, the winning of truth by free conference, and the winning of security by the perpetual adjustment of liberty within and among the normal groupings of men."

ADDITIONAL REPORTS

Attached to Minutes RWF Board Meeting, 2|1|55

'reasurer's Report - 10|1|54 to 2|1|55 . . . Submitted by N. L. Foote, Comptroller.

INCOME	
Balance on hand, 10|1|54	$ 323.89
Memberships and renewals to date	193.15
Grant from Div. T.&C., 1|29|55	750.00
Total Income	$1267.04
EXPENSES	
Annual Meeting (Salina) — travel	$ 192.10
Postage & expense — Sec'y.	2.69
November issue CROSSROADS	232.04
New Prayer Cycle	250.60
Balance on hand, 1|31|55	589.01
Total Expenses	$1267.04

—oOo—

Pierre Ceresole said this: "All these somberly moral people whose char-cteristic is renunciation completely forget what is essential. It is not norality, however indispensable and respectable that is . . . The essential ; the joy, the splendor, the magnificance of each man, of all men. Virtue ; only a means. The essential is life—splendid life. There is no greater nistake than to imagine the Eternal looking with a pleased smile at these ale little virtues. What the Eternal loves is life—beautiful, powerful, in-ense—and everything which can strengthen it, make it last in the world, trong and active."

—oOo—

"What is meant by the central significance of man," according to W. G. eck, "is that although he lives but a brief, mortal span upon a small, uburban planet, his true ends have a meaning which is important to God: hat his being is a concern in which God has interest: that he is capable of ivine fellowship and is intended to share the devine purpose and to co-perate in its realization. Upon this view, the triumph of a human soul is ewarded by the appreciation of its divine Fellow-Worker: 'Well done, nou good and faithful servant.' "

—oOo—

John Ruskin wrote: "Is there but one day of judgment? Why, for us very day is a day of judgment, and writes its irrevocable verdict in the lames of its West. Think you that judgment waits till the doors of the rave are opened? It waits at the doors of your houses; it waits at the orners of your streets; we are in the midst of judgment, the insects that ve crush are our judges; the moments we fret away are our judges; the lements that feed us judge as they minister, and the pleasures that deceive s judge as they indulge."

A SPIRITUAL BOND IN FELLOWSHIP

Whether you are a clergyman or other church worker . . .

Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

YOU HAVE A PLACE IN THE RURAL WORKERS' FELLOWSHIP

Through your membership in the R.W.F. you help promote local a national fellowship and spiritual growth of all persons interested in to and country church work.

You can join with us in our Cycle of Prayer, in which every mem is remembered in our private devotions upon a particular day seve times a year.

You receive the best literature on the town and country printed tod

Through your membership you give the National Council, and Division of Town and Country work, your support, advice, co-operati and encourage them in their great task.

Through your membership you assist your Diocesan program for t advancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vita interested in serving God in town and country areas.

JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

To Miss Constance Vulliamy, Treasurer
Parkville, Missouri.

Please enroll me as a member in the R.W.F.

(_____) Regular Member. $3.00 annually.

(_____) Contributing Member. $5.00 annually.

(_____) Sustaining Member. $10.00 annually.

(_____) Patron. $25.00 annually.

One dollar of each membership is for CROSS ROADS.

Name_____

Address_____